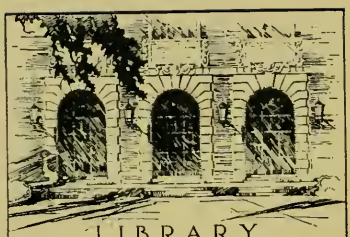

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WHY ARE THE WELSH PEOPLE ALIENATED FROM THE CHURCH?

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A SERMON

BY

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DEAN OF BANGOR,

PREACHED IN ST. DAVID'S (WELSH) CHURCH, LIVERPOOL,

AT A SPECIAL ENGLISH SERVICE,

ATTENDED BY THE WORSHIPFUL THE MAYOR AND THE CORPORATION,

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INTRODUCTION.

Having been requested more than nine months ago by the Welsh Churchmen of Liverpool to preach at their Annual Festival in St. David's Church in Welsh, and also to deliver a sermon at a special English service, in the hope of exciting, on their behalf, the generous sympathy of their English fellow-churchmen, the author deemed it a not unfitting occasion for briefly reviewing the past and present relations of the Church to the Welsh speaking population of Wales. The views which he has formed concerning the cause that has mainly provoked the alienation from the Church of three fourths of the religious people of Wales, were fully set forth nine years ago in a letter, entitled "*The Church of the Cymry*," addressed to the Right Hon. W. Ewart Gladstone, a statesman who knows and loves the Welsh people. Those views may be thought by some to be erroneous, but the Author can claim the credit of having held them with consistency. Longer and wider experience has only served to confirm in him the conviction that the serious decay of the Welsh Church, since A.D. 1700, has been mainly due to the fact that the clergy in its chief places have ignored the maxims of that Apostolical Spirit, which constrains the true ministers of Christ to adapt their ministrations to the spiritual needs of every nationality.

He is firmly convinced that the correctness of his conclusions will be questioned by no one who is qualified by *a knowledge of the Welsh language and of the inner life of Wales* to form a judgment. The Author is aware that this sermon contains admissions that may be painful to churchmen, but believes that the truth should be known. He ventures to express a strong hope that an accurate return may soon be published in each of the four Dioceses of Wales, shewing the number of congregations, and of the worshippers in them, *both conforming and non-conforming that worship in the Welsh language*, in order that the ignorance of the lingual and religious condition of Wales, which so extensively prevails, may be dispelled by reliable information. He is sanguine that, when light shall have been thrown upon the realstate of the Welsh Church, efficacious remedies may yet be found for a sickness which is not beyond the hope of gradual recovery.

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WHY ARE THE WELSH PEOPLE ALIENATED FROM THE CHURCH?

1 Cor. ix. 22, 23.

"I am made all things to all men, that I might by all means save some."
"And this I do for the gospel's sake, that I might be partaker thereof with you."

In this chapter, St. Paul reveals the spirit of his own ministry. The leading characteristic which he claims for it is unselfishness. He tells the Corinthians that the ministerial office, by the very nature of things, has rights. One of those rights he declares to be that of maintenance,—"Even so hath the Lord ordained that they which preach the gospel, should live of the gospel."

By a Providential law, in the economy of God, all who do true work have a right to eat, or, in other words, all who enrich society have a right to share its riches.

Now it is obvious that, although the minister of religion is not directly occupied either in the production or distribution of wealth, his work

goes down to the very root of material prosperity and fosters the growth of social riches, though more indirectly, not less really than does the energy of agriculturist, manufacturer, or merchant. It is easy to illustrate this truth.

The wealth of this great town, in which we are assembled, is known in all the world. What is the root of that prosperity? Is it due entirely to your noble river, and your position on the shores of the high way of nations? No: the Mersey flowed, and the paths of ocean were as wide in the days when naked savages fed their flocks in the wild forests, and looked abroad over the waste of waters on which the great leviathans of your commerce are floating today. Natural advantages,—climate, position, soil, mineral resources are all God's gifts for the wealth of society. But there is one force without which these are vain. That force is the spirit of man. If truth, integrity, industry, and purity were wanting, no outward gifts could save a people from material decay. The virtues of a community are the first of the forces that create its wealth.

It is the function of the minister of religion to call into play the spiritual motives that produce the virtues of a community, and thereby give to it wealth, honour, peace, and happiness. Happy is the people who have moral power; their gar-

ners will be full, affording all manner of store: there will be no complaining in their streets; "Yea, happy is that people whose God is the Lord."

It follows, as St. Paul teaches in this chapter, that the minister of religion, being a promoter of wealth, has as good a right to share it as the cultivator who produces or the soldier who guards it.

But while asserting this right as a general principle, St. Paul tells us that for special reasons he thought well not to avail himself of it. It was his lot, not to labour among Christians enlightened in an organized Church, but rather to organize Churches by bringing men out of darkness into the light of those Divine truths upon which the wealth of society is based. As a stranger he went forth to various nations to teach truths that were new to them. He had to gain a hearing from them, and, if possible, to win their confidence and sympathy. For that end it was all-important that they should know him to be disinterested. It is obvious that in our own day a Missionary, who sought to maintain himself at the expense of his hearers in a heathen country, would labour under disadvantages as one who came seeking his own gain. A Missionary of Christ the king of sacrifice, if he does not shew the credentials of

disinterestedness, is powerless. He must be able to say to those whom he would save, "We would not be chargeable to any of you." Among the ignorant and uninstructed, no ministry that seeks payment from them can succeed in winning influence.

But if in the moral weakness of an infant Church an *unpaid* ministry was essential, at all times, in all places, and among all men every ministry that will be spiritually powerful must be *unselfish*. If it could be shewn that the Christian ministry afforded worldly advantages beyond other callings, so that an able man could make more money as a clergyman, than he could by devoting the same talents and industry to the work of a physician, a lawyer, or a merchant, it would be disastrous to his spiritual power. In this country however in our days, it will, I think, be acknowledged that the power of the Christian ministry is not generally exposed to these dangers.

But to minister without payment is not the only form of ministerial unselfishness. Indeed, a man may minister without pecuniary reward, and yet be moved by very selfish aims. Therefore in the text the Apostle holds before the Christian ministry of all ages, the example of unselfishness in a much higher and nobler form.

Pecuniary disinterestedness is a great power, but living sympathy is infinitely greater.

The truth, declared in these words, to which I wish to direct your attention, is that in order to save souls in the Church of God a ministry infinitely sympathetic is essential.

Let us consider,

I. The ruling motive of the Apostolic Ministry as declared in the words "For the Gospel's sake,"....."that I might be joint partaker of it."

II. The consequent course of action and its aim: "I am made all things to all men that I might by all means save some."

I. The informing motive that gave to the Apostolic Ministry its impulse and shaped its course is declared in the words—"This I do for the gospel's sake." Now let us try to realize how the central truth of the gospel bears upon those duties of the Apostolic Ministry of which St. Paul speaks. How does the gospel make every true Christian ministry self-denying and sympathetic? In order to understand this, we must have a clear view of the living power of the gospel. We know that the gospel means glad tidings. But what are the tidings? And why do they gladden the being of man when he receives them?

These are questions which a thoughtful and enquiring human soul must solve before it can

find peace. We cannot answer the question, "What is the gospel? unless we can answer that other enquiry, "What is man?" For the gospel is that revelation of truth that tells us the nature and destiny of man, and enables us to find our full human life and to attain the inheritance of wealth and dignity that belongs to it. It is revealed that man was created to be partaker of the divine life, to bear God's image, to be changed into the same image from glory to glory through all the stages of growth in spiritual enlightment and power. Therefore the great question for the soul is this, "What is the image, or, as we should say, the character of God?" The answer to that question of humanity is the gospel. Such is the teaching of the Apostle as summarised by him in this Epistle,—"I came unto you declaring unto you the testimony of God; for I determined not to know anything among you save Jesus Christ and Him crucified."

The career of Jesus Christ is the revelation or testimony of God. In his Epistle St. John tells us that "God is love," and that "he that dwelleth in love dwelleth in God." But when St. John sums up the power of the gospel in the brief formula, "God is love," his teaching is identical with that of St. Paul, when he comprehends all in the words "Jesus Christ and Him crucified;" for the crucifixion of Jesus Christ, the divine man omnipotent, is the one infinite

expression of the divine love. To act therefore, as the Apostle professes to act, under the power of the gospel is to live under the guidance of the divine spirit of Christ, in obedience to the promptings of eternal love.

That power which in the New Testament is called, sometimes "love" and sometimes "charity," is the spring that quickens all moral life. Wherever there is goodness, even in a heathen, it has its origin in the omnipresent infinite love. But as there are many who breathe the air of physical life and are strong, and yet are unable to explain the chemical elements that form it, so are there many in the east and in the west, in the north and in the south, who personally act upon the principle of love while unable to name its constituent elements or to define its relation to other spiritual forces. There is a light that lighteth every man that cometh into the world, and the world knoweth it not. To know Jesus Christ is to know that mystery, and to receive that power which makes us sons of God.

The life, death, resurrection, and ascension of Jesus Christ unfold to the human spirit the mystery of divine love. Can we define the nature of that love? We can only try to understand it by gazing for ever at the career of Jesus.

The feature that first strikes us in that career is power,—the miracles, the storm calmed, the sea subdued, the bread multiplied, the sick heal-

ed, the dead raised. In life, power is the attribute that first attracts and awes the natural man,—material, intellectual, social power. The career of Jesus reveals to us one endued with infinite power over nature, over men, over the wealth of the universe. The fact that Jesus had all power implies that power is good; that man is justified in striving to subdue nature, to grow in intellectual energy, and to add to his material wealth in that social struggle and competition that are going on around us in the world's life. The energy and business of the world are simply the travail that God hath given to the sons of man to be exercised therewith, the effort that man is impelled to make in search of that power which is an attribute of Jesus.

But the revelation of power in Christ is not the gospel, so the attainment of power by man is not his salvation. The moral value of power depends upon the motives by which it is directed. Power is good or evil as it is used for base or noble ends. The muscular force of a giant may be used to save life or to murder; so the power of intellect, of rank, of riches, or any other power may be used for evil as well as for good. Power may fly to and fro as a fallen angel, spreading gloom and misery as it expands its wings, or may reign as an angel of light and blessedness.

In Jesus Christ we see perfect power directed by the perfect motive. What is that motive?

It is the principle called love and charity, and the highest attribute in the nature of God. It is the eternal motive that, as it were, impels God to give life and blessedness out of His own fulness to the greatest possible number of creatures. In His eternal existence God is giving Himself, pouring forth the wealth of His own being in order to give life to those whom He has called out of nothingness.

So in Jesus Christ human nature, while wielding the power of Godhead, sacrificed its vital energies in the flow of redeeming blood, in order to give to the world moral and spiritual life. The great lesson of the Cross is, that to use power unselfishly, for the good of others, is to live in the life of God.

But the natural man will say, 'These are no glad tidings. There is no gladness in checking personal inclinations, in enduring pain, in crucifying the flesh and its impulses.'

It is quite true that they who follow Christ afar off, and see Him on the cross and go no farther, miss the gladness of Christianity. Had the career of Jesus ended in the self-renunciation of the cross, His mission would not have brought glad tidings. But the cross was only a short though bitter passage leading on to the resurrection, the ascension, and the endless life of triumphant glory. Hence the manifestation of

Jesus Christ in all its fulness gives to man infinite gladness, through the assurance it brings that pain, suffering, and self-sacrifice lead to the eternal elevation of the human being.

It is obvious that this principle of divine love working in the nature of man has an infinite power both negative and active. He who loves God with all the energies of his being, and his fellow man as himself, and has learnt to devote himself to the good of others and the glory or manifestation of God, has in him the spirit which destroys all vice and creates all virtue. Love both negatively and positively is, in St. Paul's words, "the fulfilling of the law."

Every human vice and sin has its origin in the power of personal selfishness that isolates the man from the corporate life of humanity. The man who has crucified his self-will is free from the bondage of sin. Why does the sensualist yield to the temptations that debase his being? Because he has not learnt to sacrifice selfish passion. Why does the dishonest man defraud society? Because he has not been inspired by that spirit of the cross which teaches man to sacrifice himself for the good of others, and to lose his lower life that he may find the higher life risen out of its grave.

But this principle is not merely negative; it not only restrains from vice but impels to virtue.

It not only creates the pale holiness of the hermit who has tamed the passions and renounced the world, but it also fosters the noblest activities of robust virtue in all its social modern forms. The untiring philanthropist, the ardent prophet of religious truth, the brave soldier and sailor, the generous honourable merchant, the large minded and large hearted statesman, the good energetic honest citizen whatever be his calling,—all whether knowing it or not, draw their virtues from that inexhaustible fountain opened upon the cross; for instead of living the life of selfish indulgence and shutting up the energies of his life blood in himself, each of them, as the ordinary phrase so simply and yet so deeply expresses it, "devotes himself." Hence the more completely a man is able to go out of himself, to forget his lower self, to pour out himself, and to throw himself in a stream of thought and will into his true life work, which God shews to all who enquire aright for their calling, so much does he become a nobler, happier, and more exalted man. This life of self devotion was the life of St. Paul, as he tells us in another epistle: "I am crucified with Christ: never the less I live."

So in this passage, after saying that the gospel was the ruling principle of his life, he declares that he strives to be not merely a

teacher of its doctrines, but also a sharer of its power. It is possible for a man to be a teacher of the truths and a minister of the rites of religion without being a partaker of its life. That is the fate which St. Paul strove to escape by practising self-devotion as well as preaching it, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

The significance of the Apostle's expression, "partaker thereof," is very full and deep. It is not difficult to illustrate the meaning of that Greek compound which he used. It is a word that would represent partnership. Now if I were to ask some ardent youth beginning his career in this great emporium of commerce—"What is your animating motive? To what do you look forward? You work hard; you practise self-denial, from early morn till dewy eve: "through dusky lane and wrangling mart" you devote yourself to business, and if you lie awake in the watches of the night your mind is full of your vocation. Why do you find pleasure in giving up yourself so absorbedly to it?"

He would probably answer, "The glory of commerce has fired the imagination of the thoughts of my heart. This great mercantile city in which I serve is as Tyre, one of the

queens of the ocean, has a high name and boundless resources; from every clime her ships bring earth's products to enrich human society; and they spread their wings before every breeze to bear to distant nations goods that add to the beauty and comfort of life. The vision of some future commercial glories has fired my soul. I am to-day but a humble worker in the life of this great community; but some day I hope to become myself a partaker of the honour and wealth of successful commerce."

Such is the Apostle's thought. "The Church of Christ, of which on earth I am a minister, is an eternal city of splendour and wealth, into which the kings of the earth do bring their honour and glory, in which the merchantmen seeking goodly pearls are ever at work in the fields and marts of eternity; in which the unsearchable riches of Christ are found. I intend not to be a mere mechanical agent of its blessings to other, but to be myself a full partaker of its glory and its weal."

Such ought to be the spirit and language of the Church's Apostolic Ministry in every age and land. We are called not only to preach the truths of the cross but to live them, not only to be ministers of the gospel but also partakers.

II. Let us pass on to consider the practical effects of this principle upon St. Paul's ministry.

It impelled him to adapt himself to all kinds of men. What enabled him to practise that self-adaptation ? His large knowledge of human nature, joined to his intense unselfishness that impelled him to influence other for their good, as he expresses it,—"that I might by all means save some."

His one aim among men was to win influence for good. Now we see how a man acts when he desires to influence another. When we seek to obtain anything from a man, we try to know him thoroughly, we consult his wishes, and study his tastes. We take care not to run counter to his ideas, and respect even his prejudices. We try to look at things from his point of view, and to win his confidence by sympathy. Thus men act when they would gain from another some earthly advantage. Thus St. Paul acted when he wished to gain his fellow men. He did not want their money but he wanted their hearts. He wanted them to entrust their lives to him, to be moulded by the divine truths which he had to teach ; his own words were, "I seek not yours but you."

Acting upon this spirit, he tells us, that, in dealing with the Jews, he did not run against their national ideas, but looked upon life from their point of view, dwelt upon the truths that he held in common with them, and spoke as one who knew and loved their law and their prophets ;

when addressing Greeks, who had received no divine written law, he appealed to natural reason, and enforced his teaching by reference to their national poets and philosophers; and, when face to face with peasants like the islanders of Malta, who were intellectually weak, he used words and figures suited to their capacities. "To the Jews," he says, "I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak."

The man who has this power of insight into men of various natures, and can understand them, and sympathize with them, is the man who will have the widest influence. He is like the trained diplomatist, at home in all lands, speaking the tongues of many races, knowing the customs of many peoples, the etiquette of many courts, and able to win the ear and the confidence of men everywhere.

What gives that power of sympathetic self-adaptation? It is light tempered by love, knowledge of human nature imparted by the spirit of unselfishness. The selfish man thinks

so much of himself that he considers it only due, that all men should enter into *his* feelings, and study *his* tastes, and not he *theirs*. The hard, proud, vain, conceited, narrow-minded man, wants that subtle power of sympathy, that delicate tact, by which soul touches soul, and feels as it feels, in the moment of contact. When he deals with men of different associations to his own, he is like a man handling an instrument that he cannot play. Under his rough hand it gives forth no harmonious sounds; and he, in his narrow self-complacency, thinks that there is no music in it, because he knows not how to draw it forth.

St. Paul tells us that he had acquired the power of all-embracing sympathy; and he says that it was the teaching of the gospel, the Divine spirit of love, destroying selfishness, that had given it to him.

Now, I need not remind you that few barriers separate men from each other more than a distinction of nationality. We know, by familiar experience of the composite population of these islands, the subtle but imperishable differences by which nationality distinguishes men. The physical frame, countenance, temper, language, and even, when language has ceased to be different, pronunciation, tone of voice, rhythm, and accent,—all these proclaim the difference

of race. Englishmen, Irishmen, Scotchmen, Welshmen, even when they speak the same language, are yet different in countenance, in voice, and accent.

As in the outward man, so undoubtedly in the inward man, there are distinctions arising from nationality that are indelible. St. Paul, in his sermon at Athens, speaks of these distinctions of nationality, as ordained by God. He declares, that all men are of one blood, that the principle of life is identical in them all, but that they are separated into nations, for whom God "hath determined the times before appointed, and the bounds of their habitation."*

In Jesus Christ's human nature every national temperament is represented. He knows the language of all human souls, and can feel with every human heart: "He knew what was in man,"—not merely in the Jewish or the Greek man, but in "Man." Therefore, as the Head of human nature and the countryman of all men, He is called "The Son of Man." In Him, Greek, Jew, Barbarian, Scythian, find their country and their home.

This Divine cosmopolitanism of the Godman, inspiring a sympathy of humanity as wide as the world, is also given by the Holy Spirit to the Church. In the city of God, no preference is to be given to any man on account of his

* Deut. xxxii, 8.

nationality. On the day of Pentecost, the Church spoke all languages, so as to reach all hearts: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontius and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongue the wonderful works of God." It is also revealed that the Church of the redeemed will embrace in itself the features of all nationalities in the "multitude, which no man could number, of all nations, and kindreds, and people and tongues."

This Divine Spirit of Pentecost, that constrains the Church to adapt her ministrations to the peculiar needs of every people, must be present in her government, before the saving power of eternal love will operate in her apostolic ministry. This truth is so obvious that in those fields of her action, where the eyes are not blinded by the film of prejudice and the cataract of self-interest, it is recognised by all.

In the fields of her foreign Missions, the Church of England adapts herself, as rapidly as she can, to the peculiar needs of the various nationalities, to whom she offers the saving influence of Christianity. In Africa, in India, and in all the mission field, it is acknowledged that

a native ministry must be created, before the masses of the people can be won. The Hindoo, and the Negro alike, must hear the words of eternal truth in their own tongue, from the lips of men to whom God has given the stamp of the same national features, and the emotions of the same national temperament, before they can be moved to acknowledge the wonderful works of God, and to partake of the salvation in Christ. In order to save them, the Apostolic Ministry must become "all things to all men."

To-day, we are all thinking of an ancient race, that peopled this island thousands of years ago, before its wonderful march of human progress had well begun, who have seen and survived as a distinct people all the changes that have passed over it; who were here, speaking the same language as to-day, when Julius Cæsar landed his conquering legions on its shores: when your bold, strong, freedom-loving ancestors left their homes in the depths of the wild forests of Germany and Scandinavia; when the chivalrous Norman, strong in energy and organization, came and made a realm and reigned. That ancient British race has the strongly marked features of an indestructible nationality, some of which are likely to survive till the last day has dawned in earth's history. They have a distinct national language, the power and beauty of which are

denied by none except those who are ignorant of it. The language is still spoken, as we have lately been reminded on the authority of a great statistician,* by 1,006,100 souls, that is, by nearly five-sixths of the people of Wales. It is the language in which three-fourths of them still worship God.† In this great town, one denomination alone has more than 20 chapels and preaching stations, and numbers no less than 13,000 Welsh speaking communicants.‡ In London, Birmingham, Wolverhampton, Shrewsbury, Chester, Manchester, Barrow-in-Furness, Middlesborough and all the great centres of British industry, where Welshmen congregate, as good quiet citizens, to do honest work, the old language of the ancient Britons is heard, and, from fervent congregations, the pious strains of Williams of Pantycelyn are wafted towards the eternal throne, upon the wings of the plaintive minor tones of religious Wales. The temperament of the people is even a more distinctive and, possibly, a more lasting characteristic of their nationality than their language. National temperament is difficult to define. But who does not feel its power, when in its presence, although it eludes description ?

* Mr. E. G. Ravenstein, F.R.G.S, "On the Geographical Distribution of the Celtic speaking Population of the British Isles."

† "The Calvinistic Methodists, the Congregationalists, the Baptists, and the Wesleyans in Wales numbered in their ranks 686,220 persons, exclusive of children under the age of 10, and of that number only 36,000 worshipped in the English language. There was also a large circulation of Welsh newspapers and magazines and of Welsh translations of English books in Wales."—*Speech by Mr. Hussey Vivian, in the House of Commons, July 1st*, 1879.

‡ The Welsh Calvinistic Methodists, in Liverpool, since A.D. 1826, have expended £130,000, in providing religious ministrations for the Welsh settlers in the town.

The Welsh people have national traditions, reaching back into the dim past peopled by the shades of the Arthurian Heroes. Their warm, eager, emotional, quick temperament is known to all. Their shrinking sensitiveness, which is so easily wounded by a slight, that it appears to the stranger to savour of morbid, proud, touchiness, will not escape the close observer.

But most strongly marked, of all their national features, is their powerful religious sentiment. It appears in all their literature, and is stamped upon their social life. In America, where Welsh-speaking settlers are said to be almost as numerous as those whom they have left behind, they cling to their language and their religion. The first public building that rises, in a new Welsh village in America, as in the mining districts of Wales, is the simple House of Prayer.

In every age of their history, the Welsh people have been moved, amid the struggles and disappointments of this fading transitory life, by deep, eager, melancholy yearnings after the infinite and Eternal Good,—"*Y môr didrai o Hedd,*"—the ebbless ocean of peace,—as one of their favourite Hymn-writers has called it.

This characteristic of their nationality is as fresh to-day as it was two thousand years ago. If any of my hearers has ever listened to the outpourings of these religious aspirations, as

they surge forth, at one of their open-air meetings,* from ten thousand voices, swelling into vast heaving tides of solemn song, in the deep roll of their favourite tunes, *Eifionydd*, *Diniweid-rwydd*, *Hyder*, *Dymuniad*, at the moment when the strong wind of some native prophet's fervent eloquence has swept over their souls, in rhythmic gusts, stirring, to their inmost recesses, all the deeps of mystic emotion in their being, he can hardly fail to have been borne back in thought to the woodland shrines of their forefathers; and, in the gleams of severe joy, breaking through clouds and darkness, at once lighting up and melting the melancholy features, which, by long mental gazing at the hard gloomy loveless image into which Ultra-Calvinism changes the glory of the Loving God, have themselves been changed, from sadness to sadness, into the same image of leaden gloom, he must have recognized the spiritual successors of those natural sunbeams† that pierced the shadows of the Druidical groves streaming, as smiles from ‡"The Face of the Sun,"—in the words of their ancient motto,—and as glances from "The Eye of Light," to relieve the sombre enthusiasm of an ever-devout God-seeking race.

* The "*Sassiwn*," which is the popular name given to the annual open air Meetings, which the Calvinistic Methodists hold in their various districts, is always attended by a vast concourse. At the Carnarvonshire "*Sassiwn*," 20,000 worshippers have not unfrequently assembled, when sermons are delivered by the most eloquent orators of the denomination.

† Yn ngwyneb Haul a Llygad goleuni.

‡ Solis nosse deos et cæli numina vobis,
Aut solis nescire datum. Nemora alta remotis
Incolitis lucis.
Lucan, Pharsal, I. 452—4.

The temperament of this ancient nationality is distinct and unquenchable.

Let us briefly review the history of the Church's dealings towards it. In ancient days, ere your Saxon forefathers had yet become Christians, the Church gained the Britons by becoming British. The records of those old days are scanty and unreliable. But the most ancient Parish Churches of Wales bring down to us the names of the early British Saints, who in their day led its religious life. From the dawn of Christianity down to the 12th Century, the British people seem to have been religiously united under an Apostolic Ministry, that was of their own race, and spoke their own tongue.

But the days of Welsh independence passed away: and at once we trace, in her religious and ecclesiastical affairs, the influence of the temporal power of the dominant race. The temptation to avail itself of its superior force to dictate, in religious matters, to a weaker race that may be united with it, will always beset a dominant people. At the same time, a nation is, perhaps, peculiarly slow to receive spiritual influence from a people that exercises over it temporal supremacy. It may have been on this account, that, in the order of Divine Providence, the chosen race, which has exercised supreme spiritual dominion over the chief races of men, was, politically, among the feeblest of the nations.

The English race is a strong, dominant, race. But the English Church has failed to exercise spiritual sway over other races. In the British Isles, the Irish, Scotch, Welsh, and Cornish races, have to a great extent thrown off her authority. Why is this? Can it be that the English Church has sometimes been inelastic, hard, wanting in sympathy, and has failed to become all things to all men? History will hardly give a negative answer. The Norman kings used their power to shape not only the political but also the ecclesiastical destinies of the Welsh people. I cannot dwell upon the details of the history to-day, but its substance may be given in a few words. Ecclesiastics were sent into Wales who had not the Apostolical Spirit and could not do Apostolical work. They came, not to make themselves all things to their flocks, but to make their flocks all things to them. The high handed intrusion of Chancellor Bernard in A.D. 1116 into the See of St. David, the expulsion of Bishop Peter De Leia, from St. Davids, and of Harvey, from Bangor, by popular violence, and, notably, the long struggle of Giraldus Cambrensis, were incidents that marked the course of a policy which ruined the Church in Wales for more than two centuries. The ministry that had not the Apostolical Spirit, that could not speak the language, adapt itself to the spiritual needs, or estimate the sympathies of

the people, was powerless to save them. So far had Christianity, as taught by these unsympathetic guides, lost its hold over the Welsh people, in that age, that an attempt was made to revive the druidical *theosophy as the national religion. But the unjust policy long prevailed. Ambitious Ecclesiastics, who had the ear of the court, were able to persuade the temporal rulers, that it was desirable to permit them to rise upon the ruins of the Church in Wales.

This injustice has left its mark upon the current of Welsh History. In A.D. 1196, Llewelyn, Prince of Gwynedd, Gwenwynwyn, and Madoc, Princes of Powys; Gruffydd, Maelgwyn, Rhys, and Meredydd, sons of Rhys, Prince of South Wales, addressed a petition to Pope Innocent the III for deliverance from the wrong: "The Archbishop of Canterbury," they said, "as a matter of course sends us English Bishops, ignorant of the manners and language of our land, who cannot preach the Word of God to the people.....they seek not the welfare of souls; their ambition is to rule over us and not to benefit us."

At the beginning of the 15th century the national impatience of the people found a more violent expression. The national chieftain, Owain Glyndwr, in A.D. 1402 burnt the Cathedral at Bangor; the Cathedral, Episcopal Palace and Canons' houses at St. Asaph: and destroyed the

* In primis hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios; atque hoc maxime ad virtutem excitari putant, metu mortis neglecto.—*Cæsar De Bello Gall., Lib. VI.* 14.

Castle of the Bishop of Llandaff, and the house of his Archdeacon, as a protest against the presence in Wales of pastors, who, came in the garb of Apostles, but were devoid of the spirit that seeks to adapt religion to the needs of the people. Four years later *Dafydd Daron, Dean of Bangor, was outlawed by the English King for the part which he took in the national rising.

At length, in the providence of God, a Welsh dynasty, springing from the loins of Owain Tudor, the Anglesey squire of Plas Penmynydd, rose to the throne of Britain. In their days ecclesiastical justice was done to Wales. From A.D. 1547 to 1700, the followers of the Apostles in Wales were Apostles indeed. They became to the Welsh people as Welsh. The most illustrious of them, †William Morgan, gave to his country-

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* Dafydd Daron was the original of Shakespeare's 'Archdeacon,' in whose house Hotspur, Worcester, Mortimer and Glendower met to discuss their division of the kingdom —*Vide, Henry IV. Part I, Act III, Scene I.*

† Wales is, to ordinary Englishmen, a *terra incognita.* The ignorance of Welsh Church History, that prevails, is only equalled by the ignorance of the social and religious features of the inner life of Wales, as it exists to-day. Let one example of the former suffice. Bishop Morgan translated the whole of the Bible into the Welsh language, finishing the task in 1588 A.D. The version is a noble one. That Translation was a great work, and surely ought to have won for him a place in the roll of Ecclesiastical worthies. But so learned an English Churchman as Dean Hook seems never to have heard of him. In his Ecclesiastical Biography, which occasionally records the doings of obscure English Divines, not a line is devoted to recording the name or work of so great a Welshman. The leading Bard of Wales, a very learned clergyman, died a few years ago. His career at Oxford

men their noble version of Holy Scripture—subsequently revised by Bishop Parry and Dr. John Davies—the words of which, have formed the life of millions of Welsh souls, and will, in eternity, form a note in the concert of tongues, when the white robed multitude are gathered before the throne of God. In those days, led by the example of their chief pastors, the laymen of Wales did their part in the work of the Church. William Salisbury, Rowland Heylin, and Sir Thomas Middleton, strove to promote the religious enlightenment of their countrymen; and the immortal parish priest and sacred poet, Rhys Pritchard, gave to them, in their own tongue, that religious volume of didactic song, entitled "The Candle of the Cymry," which for centuries, has been read in the homes of Wales, and has exercised an influence, inferior only to that of Holy Scripture and the Book of Common Prayer, in guiding Welsh souls through the darkness of earth. In that period the Church sought to save the Welsh people by agencies fitted to influence the Welsh nationality.

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was distinguished, and he rendered so many literary services to his Church and country that his widow has received a literary pension from the Premier. An English Prelate, occupying at the time a Welsh See, on being asked to contribute to a fund raised for the erection of a monument in honour of this distinguished native clergyman, replied that he was not aware that he had ever rendered any literary services. It seems that some fate still keeps "Penitus toto divisos orbe Britannos."

The result was that her power in Wales was undisputed. In the troubled times of the Civil War and the Commonwealth, when political discord and religious divisions were rife in England, Wales remained undisturbed, undivided, and unmoved, under the guidance of her native Apostolic Ministry. How fiercely Royalist and Anti-Puritan, notwithstanding the efforts of Wroth, Penry, and a few others, was the popular feeling of Wales in those days, may be realized by any reader of the poems of the farmer poet, Hugh Morris, of Pontymeibion, in the Vale of Ceiriog, who was a popular bard of his age. In A.D. 1715, with the exception of 35 separatists congregations, the entire people of Wales adhered to the Church.

But, after that date, for more than 150 years, the rulers of the state, in pursuit of a wordly policy, sent into Wales Chief Pastors ignorant of its language and traditions, and aliens in sympathy to the people. During that long period, the followers of the Apostles came into Wales, not to accomplish the spiritual work of saving souls, but as Government Agents, to destroy the language and quench the national spirit. The fruits of this policy are known to you. The 35 Meeting Houses of A.D. 1715 have become in A.D. 1879, nearly 3000. As long as the Apostolic Spirit was set at nought, the Church in Wales withered, and

from year to year her desolation increased, until well nigh three-fourths of the people left her sanctuaries, to seek a saving power in forms of worship, which, however imperfect some of us may judge them, appeared to them to be undefiled by worldly motives and unmarred by the accent of the self-seeker.*

It is, perhaps, well for Wales that this policy prevailed in the 18th and not in the 16th century. There can be little doubt that the reception of the truths of the Reformed Church, by the Welsh-speaking Celts, was due to the sympathetic rule of the great Tudor Queen, that gave them native pastors and the Scriptures and Liturgy in their own language. In Ireland, at that critical period,

* English Churchmen, not knowing how extensively the Welsh language still prevails in Wales, and how strong is the national feeling, are sometimes, unable to sympathize with the objection made to the systematic introduction of strangers into all the chief places of the Welsh Church. They denounce that demand, which seeks ministerial efficiency, ecclesiastical justice, and an Apostolical Ministry, as if it were a narrow cry of "Wales for the Welsh."

A more careful study of their own Church History would enable them to take a truer and a more sympathetic view. When the feeblest of the Plantagenets chose to surround himself with Poictevins, Gascons, Provencals, Italians, and Savoyards, the English people did not bear it very patiently. When the Pope tried to pension his favourites upon English endowments, the Roman Court was detested in England. "He sought," writes Dean Hook, "through these iniquitous and unconstitutional means, to pension non-resident foreigners, who, when they retired, did not, as a general rule, return to their English benefices ; or who, if they resided for a time in England, only did so, to further some anti-English scheme of policy .....The indignation of every true-hearted Englishman was aroused. .....The English and the Roman Courts were thus both obnoxious, for the same reason—both tried to compel England to submit to be governed by foreigners. The foreigners invaded both Church and State."

a different policy was followed. English Prelates, English Bible and Liturgy were forced upon the Irish-speaking people. The ministry of the Church did not adapt itself to the Irish nationality. At times, fitful efforts were made; laymen like Audley Mervin, and clergymen like Nicholas Brown, rector of Donacary, Dromore and Rosorry, and Walter Atkins, Vicar of Middleton,† early in the 18th century, tried to gain the Irish people by approaching them through the Irish language. But these were

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The remonstrances which have been uttered by patriotic Welsh Churchmen who have grieved to see three-fourth of their countrymen alienated from the Church have their parallels in English Church History. With a change of two or three words, the protest addressed by the English Archbishop and his council to the king in A.D. 1234, against the promotion of Peter Des Roches and Peter De Rivaulx, might have been addressed by Welsh Churchmen to their ecclesiastical rulers on many occasions: "Lord King, we tell you, in the name of God, that the counsel you receive, and act upon—that, namely, of Peter Bishop of Winchester, and of Peter de Rivaulx—is not only not wise or safe, but is ungenerous as regards the realm of England, and dangerous to yourself. These men hate and despise the English nation, and when the English assert their rights they call them traitors. They estrange you from your people, and alienate the affections of the people from their king."

If Englishmen will bear in mind that in that age the population of England was not very much larger than that of Wales is to-day, they will perceive that the analogy between the two situations is not unworthy of their attention.—*Vide, Lives of the Archbishops of Canterbury. Vol. III, Page* 167-70.

† Of the Rev. Walter Atkins' Work, it is recorded :—"He proceeded to perform the offices of religion for the natives, in their own tongue.....He buried the dead, according to the Liturgy of the Church; and gave thereby so much satisfaction to the living, that they participated in the service, with great devotion, and joined audibly with their voices in the Lord's Prayer, and the previous responses; and on occasion of a burial in the Churchyard, one of them, was heard to say,—"That if they could have that service always, they would no more go to Mass." In process of time his ministerial labours

rare exceptions. The treatment dealt to the Irish people was as that given to the Welsh. In A.D. 1725 Jonathan Swift, the ablest Irishman of his day, wrote to the Lord Lieutenant these words,—that might have been written by any Welshman who loved his country—; "The misfortune of having bishops perpetually from England, as it must needs quench the spirit of emulation amongst us to excel in learning and the study of divinity, so it produces another great discouragement, that those prelates usually draw after them colonies of sons, nephews, cousins, or old college companions to whom they bestow the best preferments in their gifts..... I believe your excellency will agree, that there is not another kingdom in Europe, where the natives, even those descended from the conquerors, have been treated, as if they were almost unqualified for any employment either in Church or State."

The result was that the Irish people were repelled from the reformed religion, which came to them vested in an *anti-national garb, and

became so acceptable to the natives, that they of their own accord, sent for him, from all parts of his parish, to baptize their children, to solemnize matrimony, to church their women, to visit their sick, and to bury their dead."—*Vide Mant's History of the Church of Ireland, Volume II, pages* 165—6, 7, 8.

* (1) "There are upwards of 800,000 persons in Ireland who speak Irish, one-fourth of the number being under 20 years of age. (2) There are upwards of 100,000 who cannot speak any language but Irish; and the minds of those persons can at present be reached only through the medium of the *one* language which they understand,

speaking the language of conquest; and under the guidance of native teachers became the most unswerving subjects that the Papacy can boast in Europe.* Had the same policy been pursued in Wales at the same period, it is almost certain that the same results would have followed, that the Welsh, like their kinsmen in Brittany, would have been fervent votaries of Romanism, and all Wales as that little valley in Breconshire, the

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whilst the larger number, above-named, *are more easily approached by reason of their attachment to it as the national language.* (3) There are various efforts being now made to teach the people to read the Irish language. * * * (5) The literature generally circulated among the people by *other agencies* is partly Roman Catholic, and partly disloyal and seditious." Vide Report (for this year) of Irish Society for Promoting the Scriptural Education and religious instruction of the Irish-speaking population, chiefly through the medium of their own language. That the present rulers of the Irish Church are at last alive to the long forgotten necessity of becoming to the Irish as Irish, may be gathered from the following extracts; "If Patriotism can supply such a motive-power for the stimulating of zeal and the preservation of unity amongst Churchmen, how unspeakably important will be the assertion of our nationality in our efforts to enlist the sympathies of those who do not belong to our communion, and who now, alas! stand aloof. Oh! what a position may not our Church take up, no longer.....as the so-called "Church of the English foreigner," but as the representative of the ancient Church of St. Patrick, Irish to her very core, and thus possessing claims upon Irish nationality." "The method in which it is sought to communicate the knowledge of these truths is, as you doubtless are aware, through that medium which is most likely to win for them a ready welcome, even that familiar mother tongue which is associated in the hearts of so many of our Irish poor with their dearest sympathies."—*Sermon by the most Reverend Lord Plunket, Bishop of Meath, on St. Patrick's Day, March,* 1878.

* The language of Swift concerning these abuses in the Church of Ireland is almost identical with that used by an able Layman concerning the treatment meted out to the Welsh Church. "On putting to a gentleman," he writes, "upon whose accuracy I can rely, the following question, "What proportion of the collective,

people of which are said to have adhered to the Roman Church through all the changes that have passed around them. But the policy which arrayed all the forces of nationality* against the Church was not adopted in Wales, until the 18th century. At that period its effect was to make the Welsh people not Romanist, but Non-conformist.

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income of the Welsh Church is held by Englishmen ?" I received the following answer ;—"Four Bishoprics, a great portion of the Deaneries, Prebends, and sinecure Rectories, and many if not most of the Canonries." During the reign of the house of Tudor and Stewart, several Welshmen were mitred" (43 between A.D. 1558 and 1715 ;) " but not one since the accession of the house of Brunswick. The consequence was that the prelates brought into their respective dioceses, their sons, nephews and cousins to the ninth degree of consanguinity; the next consequence was a change of service (on the borders) from Welsh to English ; and a third and important consequence was the desertion of the Church. Dissenting places of worship were erected in every direction." Writing of the attempts made by English incumbents to qualify themselves for holding Welsh preferments, he adds : " His uncouth attempts to officiate in his Church in a tongue unintelligible to himself, can be felt by his congregation as nothing better than a profanation of the worship of God"....." The strangers, as a make shift, underwent a lecture or two in the Welsh language, *in order to be able to read in.* But the voice of the strangers, instead of collecting a flock, scattered the sheep."—*Vide, Essay by Judge Johnnes on the Causes of Dissent in Wales. Page* 65. *Published in* 1832, *and reprinted in* 1870, *by Houlston and Sons,* 65, *Paternoster Row; and John Pryse, Llanidloes.*

* In a speech delivered in the House of Commons in opposition to Mr. Watkin Williams' motion for the Disestablishment of the Welsh Church, the Right Hon. W. Ewart Gladstone, then Prime Minister, used these words: " It has been no question of National Establishments that has led to the growth of Welsh Dissent. In my opinion it is due to the cruelly antinational policy that was pursued. So long as the national sympathies were cultivated, the Church of Wales was acceptable to the people of Wales.....It is a fact of some interest that the people of Wales were the stoutest Churchmen in the Country as long as the Church was administered in a spirit of sympathy, and in accordance with the national feeling."

Why was it then adopted? Was there no Welsh Clergyman in that age fitted to be the Chief Pastor of his countrymen? It was adopted as in Ireland for purely political purposes. The greatest Welshman of the century was a clergyman. Griffith Jones, the founder of the circulating schools, the educator of his countrymen, who taught by his system 158,237 souls to read God's Word,—the author of the most admirable Catechetical Manuals of Scriptural instruction existing in the language, and still used throughout Wales,—the man, who, above all others, influenced his country for good, lived and died the Rector of the little rural parishes of Llanddowror and Llandilo Abercowin, on an income of £226 per annum. He lived in no palace, and enjoyed no dignity, but he was the Chief Pastor of the souls of his countrymen. In his day he raised his voice against the grievous wrong by which the Church in Wales was being ruined. Speaking of it, he said,—"It is not my present business to enquire who this is owing to; but be they who they will, and how little soever they lay it to heart for the present, they will hereafter find themselves answerable to a grievous charge." For these brave, manly words he was probably accused of seeking his own advancement. But a man who knows that he speaks words of truth and justice, and denounces nothing but wrong, can afford to disregard the sneers and false

imputations aimed at him, especially when they come from men who are content to sit in blind self-complacency, amid the ruins of a Church which they have desolated, as long as they can find any* polished fragment to afford them an elevated seat. He has a shelter in the Divine pavilion of conscience from the strife of tongues, and replies to the gainsayer, "I believed, therefore have I spoken."

In Ireland and in Wales alike, the lesson has been taught by God that the ministry, which refuses to adapt itself to national peculiarities, and provokes the forces of nationality into antagonism, will lose all power of gaining and saving the souls whom it professes to seek.

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* The only section of society in Wales that gave its approval to the system of appointing to the chief places in the Church men ignorant of the language of the people, were the non-Welsh-speaking gentry, and the non-Welsh-speaking clergy, many of whom were too like the mercenaries in the garrison of a foreign conqueror. The former, non-resident during a great part of the year, and devoted to field sports and secular business, were not the best judges of the religious needs of the people. The small section of anti-national, unpatriotic, non-Welsh-speaking clergy, introduced by the English Bishops, were naturally in favour of a system which kept them in countenance and concealed from themselves the anomaly of their own position. What Dean Hook says of Henry the IIIrd's anti-national patronage in England might have been said for generations of the Bishop in a Welsh Diocese: "He became more and more alienated from the national party, though occasionally his better nature prevailed. His chosen companions were the Poictevins, Gascons, Provencals, Italians, and Savoyards. Their refined tastes harmonized with his own. By them he was flattered and caressed." These gentlemen, without flocks, and without influence among the Welsh people, but placed in leading positions by their patron, assumed the authority of leading clergy and ventured to give their views freely to Englishmen about the religious state of Wales, of which they had but the most superficial knowledge.

In Ireland, the warning was too long disregarded, and easy self-complacent Ecclesiastics enjoyed their comfortable preferments, until the forces of that nationality, which they had despised, arose and demanded, with power, that the Crosier, which had been transformed into the rod of the oppressor, should no longer be gilded by the religious endowments of the nation.

Those who believe that the national life should be sanctified by a national recognition of religion, will do well to bear in mind the significance of the warning.* It is impossible to ignore the serious alienation of the Welsh people from the

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Ignorant of the language, the literature, and the religious ideas of the people, they were not leading, but *misleading* Clergy. Their opinions of Tithes and Church Buildings would have been entitled to weight. But of Welsh thought, feeling, and character, they were but sorry exponents. That any Clergyman should venture to discourse upon the Welsh Church, while ignorant of the language, and literature of the Welsh people, is certainly a great proof of his own courage, and of his confidence in the patience of his hearers. English Churchmen, who desire to know the real religious state of Wales, ought to be on their guard against the misleading testimony of Clergymen, enjoying Welsh Preferments, but ignorant of Welsh language and life. What value would be attributed to the judgment of an Englishman resident in France, but ignorant of French, if he ventured to pose as an authority upon the problems and difficulties of the French Church in its dealings with the French masses?

* It will be a serious source of weakness to the Establishment, if the ablest and most high-spirited of the native Welsh-speaking Clergy, who alone among Churchmen have any influence over the Welsh masses, and who have hitherto borne the brunt of Church Defence in Wales, are forced to the painful conclusion that Disestablishment offers the only way of liberation from a system of high-handed anti-national appointments which have alienated their countrymen by wounding their patriotism, as well as by offering them, in high places, ministrations which they cannot understand. There are unselfish Welsh Clergymen,—whatever motives may be sometimes attributed to them by the mercenaries of mercenaries,—whose "hearts desire and prayer to God for" Wales is that she may be

Church. It is sad for a Churchman to reflect that for 150 years the dignified Clergy of the Church have given to them hardly any literature in their own tongue. The literature of Wales, though much of it is fugitive and perishable, cannot be despised, for it influences a million of souls. *More than a dozen semi-religious weekly journals, a still larger number of monthly periodicals, go forth to shape the minds of the native population. No small number of books of a more lasting character are published in the language, year by year. Of this literature, five-sixths are produced by those who do not conform to the Church.† For generations the dignified Clergy of Wales were above

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restored to the Church and who, *in order to secure that end*, would gladly sacrifice, if necessary, glebe house, and benefice. It is significant that Glamorganshire, the most important county in Wales, returns to Parliament 6 members, who, without exception, vote for Nonconformist measures, and gives to the Liberation Society its Parliamentary leader. It is also ominous that the Rector of the most important parish in South Wales has publicly declared himself in favour of Disestablishment, on the ground that it affords the only hope of winning back the alienated Welsh people.

* Of all the Celtic-speaking races in the United Kingdom, the Welsh were the most important, and in the maintenance of their own language, they shewed by far the greatest amount of vitality.—*Pall Mall Gazette on Ravenstein's Paper*, 1879.

† Within the last 50 years an English Dignitary in a Diocese, which was at the time almost exclusively Welsh-speaking, expressed an opinion that it was not necessary to provide religious ministrations for the Welsh people in their own language. The Church, he said, was for the upper classes, while the conventicle was the proper place for the Welsh speaking masses. He was not alone in his opinion. The idea that the Church is not to be the Church of the Welsh, but practically the Church of England in Wales, is still prevalent and influential among some of the anti-national clergy.

the work of enlightening the people whose religious endowments they enjoyed. Can it excite surprise that the Welsh people have, to some extent, been alienated from a Church that offered them such a ministry? No; the cause for wonder is, that, deep in their hearts, there still survives a love for the Church of their fathers.

If it is permitted to the departed spirits to behold the scenes of their former career on earth, the long line of anti-national pastors under whose influence the Welsh people were driven from the sanctuaries of their ancestors, have had to look down upon churches emptied, a land saddened, and an affectionate people soured and embittered by the divisions that arose out of their ambition, for the chief places of a temple in which they could not effectually minister, and for the short lived advantages, that must now seem to them as dross, while they hear the reproachful voice of the Eternal Spirit of love and sympathy, saying, "Where is the flock that was given thee, thy beautiful flock?" "My sheep wandered through all the mountains, and upon every high hill, yea, my flock was scattered." "Neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not the flock.....I will require my flock at their hands and cause them to cease from feeding my flock; neither shall they feed themselves any more."

Although the ignorance that prevails in England, concerning the inner national life of Wales, is a darkness that seems to be* inpenetrable it is not unknown that Dissent is dominant in all its counties.

The Welsh people are divided in their worship. I would not exaggerate the evils of division, or forget who really caused them. But all will acknowledge that the Saviour desires that his people should be united. Spiritual concord is the mother of numerous blessings. To-day, the life of Wales, though, in many respects, prosperous and peaceful, is dwarfed by sectarian littleness, soured by petty distractions, and paralysed in its social and intellectual progress, because the classes are separated in sympathy by divided worship. It is not difficult to understand how this result has arisen. The Chief Pastors of the Church mould its life. The Cathedral City is the capital of the Diocese, and sets its fashion of thought and feeling. As the Prelate is, so will the Clergy be, and as the Clergy are, so will be the people who accept their influence. For 150 years the Prelates of Wales

* Welsh Churchmen have had reason to complain, that the English Press, including, with one or two honourable exceptions, the Church Papers, have steadfastly denied them the opportunity of stating Welsh facts, and making known to the English public, the real state of the Welsh Church. English Editors have more than once, of late, tempted Welshmen to exclaim—Where is the boasted English love of fair play ?

were hostile to the nationality of the people. The Clergy and leading Church Laity imitated the tone of their Ecclesiastical leaders, despised the Welsh language, derided Welsh traditions, and while learning the languages of Greece and Rome, of France and Italy, in order to accomplish their social efficiency, lived in ignorance of the living language of the people, amongst whom they dwelt, and whose social leaders God had appointed them to be.

They were indignant because the humble peasantry had not learnt their language, forgetting that to learn a language is not easy, and that they themselves had not shewn an example of triumphing over the difficulty, although duty, interest, and honour alike called them to do it, for their ignorance of the language of the people deprived them of *political, social, and moral influence. They abdicated the leadership that God had given them, and it fell into the hands of humbler men, who speaking the language of the masses held the key that opened their hearts,

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* No intelligent man, who knows the country, can doubt that a real command of the Welsh tongue adds greatly to the social and political influence of its possessors in Wales. In 1868, when the extension of the suffrage gave freer expression to the Welsh masses, one result of the change was to increase very considerably the number of Welsh-speaking members in the House of Commons. It is certain that in seeking the suffrages of a Welsh constituency, a Welsh-speaking candidate would, *cæteris paribus*, have an easy victory over any opponent not so qualified.

and won an influence that gold cannot buy, and pride cannot command.*

It was grievous that by losing the power of popular sympathy, the social leaders forfeited the power of influencing the people for their good. It is true that the people have done much for themselves ; but it is equally true that they have been greatly injured, and retarded by the want of patriotic and enlightened social guides. The opportunities offered to the youth of Wales, for obtaining higher education have been, and are still, grievously deficient. It is said that the average Welsh boy has only one third of the educational endowments, tha are offered to the average English boy, to enable him to make the early steps in the path of enlightenment. Why has the key of knowledge been thus withheld from the

* It has been observed that the Welsh are sensitive almost to touchiness. To ignore such a characteristic is not wise on the part of those who would win them to the Church. Yet it is well known that, an English Prelate, within the last 50 years, applied to a large body of his poorer native clergy the opprobrious epithet "Cart Horses." The insult has never been forgotten. He should have remembered that the Bishop is the Father in God of his Clergy, and that, if they are deficient, their deficiencies may well be partly attributed to the spiritual fatherhood of him who called them into ministerial being. It will excite no surprise that he was unable to appreciate Welsh ability. The ablest Welsh scholar in his diocese, author of a Biblical Commentary, the chief Welsh poet of his day, some of whose hymns are among the best in the language, was permitted to die in a small perpetual curacy that hardly afforded him maintenance, while English Clergymen, relatives of the Bishop, were transplanted from distant districts into the richest benefices of the diocese. The poor Welsh may well say, "Our soul is filled with the scornful reproof of the wealthy and with the despitefulness of the proud."

Welsh people? It is the mission of the Chief Clergy of a country, especially a poor country like mountainous Wales, to animate others, and to labour themselves in the noble work of developing its intellectual and spiritual energies. The Pastors of the people who do not find and develope the natural gifts of heart and mind lying hid, as rich treasures, in the obscurity of poor, friendless, but talented youth, are but sorry promoters of a country's moral weal.* In Wales these natural riches of intelligence and spirit are abundant. In their primitive national competitions† they glitter through the rubbish that encircles them, as gold and silver, embedded in the rocks of difficulty, unsought, untrained, undeveloped. Sympathetic Chief Pastors would have seen these treasures, and have developed them by a system of higher education. As it is, they have been too often lost to the Church, and employed in antagonism to her, while her Pre-

* "The estate of the Church is the estate of the people, so long as the Church is governed on its real principles. The Church is the medium by which the despised and degraded classes assert the native equality of man, and vindicate the rights and power of intellect. It made in the darkest hour of Norman rulé, the son of a Saxon Pedlar, Primate of England, and placed Nicholas Brakespear, a Hertfordshire peasant on the throne of the Cæsars."—*Coningsby.*

† The "Eisteddfod" is a popular Welsh Festival, at which prizes are offered for Essays, Poems, Musical Compositions and performances. At the Carnarvon Eisteddfod, in 1877, the competitors numbered hundreds, and more than 5,000 people, mainly of the working classes, were present daily. During the four days nearly £4,000 was received for admission, a sum nearly three times as large as that realized at the Festival of the Three Choirs, held in much more populous towns of England.

lates have not seldom been laying their hands on men, who, in a hap-hazard system of Clerical supply, offered themselves, without fitness for the Priest's office, for the sake of the piece of bread*

It is true that the College of St. David's was founded a little more than fifty years ago. But for that foundation little credit is due to those who were the rulers of the Welsh Church. Writing of its creation, an able Welsh Church Laymen, has used these severe words,—"If ever there was a time when disinterestedness was called for, on the part of the rulers of the Welsh Church, it was then. But how did they emulate the good example that had been set them? Did they sacrifice a sinecure Rectory, a Prebend, or any of those superfluous revenues, which are professedly intended to provide learning, though, in general, they are far otherwise

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* This reproach no longer exists. Nearly ten years ago the Bishop of Bangor invited the other Bishops of Wales, and leading Laymen of their Dioceses, to attend a Conference, at Llanidloes, for the purpose of forming a scheme to promote the education of gifted Welsh youths for the Ministry of the Church. This work has since been vigorously carried on in the Diocese of Bangor, and at this time nearly 20 young men are being educated at a cost of nearly £1000 per annum, contributed by the liberal laity of the Diocese in voluntary subscriptions. These students are sent to the English Universities, and are at the same time, by the cultivation of their native language, and by experience of ministerial work, prepared to minister efficiently both to the small English and large Welsh speaking classes of the Diocese. Bishop Campbell laboured long in Wales as a Parish Priest, and speaks the language, and has shewn at all times, that he can sympathize with Welsh feeling and respect Welsh rights. Is this due to the fact that, as a Gael, he is a near kinsman of the Cymry?

employed ? Alas ! No : the College was endowed with a cluster of poor livings in the County of Cardigan, which were, in some instances, so completely stripped of their scanty revenues, that the parishioners were left without funds to support a resident minister ! " *

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* Vide Judge Johnnes' Essay, p. 115.—Since the first edition of this sermon was issued, the writer has been informed that the above statement, made by Judge Johnnes, in 1832, and unchallenged for forty-seven years, is not accurate. The livings with which the college was permanently endowed were sinecure Rectories in South Wales (one of them, only, being in Cardiganshire) previously held by the Crown, but transferred, through the influence of Bishop Burgess, to the support of the new institution in which he was much interested. Judge Johnnes' mistake seems to have arisen from the fact that, at the time when he wrote in 1832, the Principal or some of the Professors were permitted to hold some of the livings in Cardiganshire for the augmentation of their own income rather than the benefit of the parishioners. Dr. Burgess is entitled to credit for his well-meaning and unselfish labours in establishing St. David's College. He was a kind and generous man, and being himself the son of a Hampshire grocer, and having risen to a high position through those educational advantages which are so far more liberally offered to poor and talented youths in England than in Wales, he sympathized with the humbler classes in their struggles for education. But in common with the other non-Welsh-speaking Bishops of Wales he was unable to restrain his zeal for the extinction of a language which he did not understand. His want of sympathy with their national feelings excited the susceptibilities of some of the most estimable of his clergy, as may be seen from the following passage in the Biography of the Rev. Eliezer Williams, vicar of Lampeter, (page 75) : "As to one point in the management of these schools, (circulating Welsh Charity Schools) the Bishop and my father were again unfortunately at issue. His Lordship felt anxious, as was certainly very natural, that the schools should be organized on a plan, that would tend to the ultimate extinction of a language of which he himself was ignorant : while my father, being, as we have already seen thoroughly acquainted with the circumstances and habits of the flock under his care, knew by experience that the people were not able to receive religious instruction in any other tongue, and that to persist in such a scheme would drive away the Church members that yet remained. Bishop Burgess' memory has found a zealous, if not a temperate enlogist, in the Rev. F. Jayne, the recently-appointed Principal of St. David's College. Mr. Jayne is a man of scholarly acquirements, experienced in collegiate tuition, can speak with authority on subjects in his own sphere, and will doubtless do good service in Wales. But he would have been more able to estimate correctly the official difficulties of a non-Welsh-speaking Bishop in Wales, if he had himself possessed a knowledge of the Welsh language, and of the inner life of the Welsh people.

It is well known that Dr. Chalmers attributed the intellectual and moral advancement of Scotland to three blessings, viz.—

1. Ecclesiastical endowments devoted exclusively to the maintenance of a native Clergy :*

2. Parochial Schools to educate the natural intelligence of the people :

3. National Colleges, in which the ablest of the Scotch youth could obtain higher education.

These blessings have not fallen to the lot of Wales.† Eighty years have hardly passed away

* It has often been observed that the condition into which the attitude of the antinational and non-Welsh-speaking clergy tends to reduce the Church in Wales is that of the Episcopal Church of Scotland, a "little Church of the Lairds." As long as a few squires with their servants and a few genteel English residents accept their ministrations, they are content to see the main stream of Welsh life flowing far from them, and entirely ignoring their presence in the country. They should remember that this state of things cannot be permanent, and that Welsh religious endowments must ultimately be devoted to the service of the Welsh people.

† The educational benefactors of Wales have almost without exception been patriotic natives, e.g., Hugh Prys, Leoline Jenkins, and Meyrick, the founders and benefactors of the Welsh College, at Oxford, and Archbishop Williams who created exhibitions at Westminster School and at St. John's College, Cambridge, in aid of poor Welsh Scholars. David Hughes, the founder of Beaumaris Grammar School; Geoffrey Glynne, of Friars School, Bangor; Godfrey Goodman, of Ruthin Grammar School; Edward Richards, of Ystradmeurig; Thomas Phillips, of Llandovery; Leoline Jenkins, of Cowbridge, were all native Welshmen. The long line of English Prelates and Dignitaries, who during 150 years must have drawn from Wales several millions of money, have not, I believe, left behind them a single educational institution created by their bounty. Dean Hook in contrasting the benefactions of native English Bishops with the unsympathetic greed of the foreign ecclesiastics intruded by Henry the IIIrd., and the Pope, observes: "When the persons so employed were Englishmen, they admitted the claim made upon them, for local purposes, and felt a peculiar attachment to the town or village from which they derived their surname. When they retired from public life, they returned to their respective Dioceses, and, by their munificence, very frequently became public benefactors".....The chroniclers and poets, of the period, had a constant theme of invective in the swarms of Gascons, Poictevins, Savoyards, and Provencals, who, like locusts, arrived only to devour; and took flight, only when they saw no further prospect of satisfying their greed." For poets and chroniclers, read bards, preachers, and ballad writers like Twm o'r Nant, and the analogy between Wales in the 18th and England in the 13th century will be complete.

since one Prelate, in a Welsh Diocese, absorbed for himself and family more than half its revenue, and ran a career, which, in many points, may not inaptly be compared to that of Verres in Sicily.

At the present time Wales, scantily endowed already, is threatened with the further loss of no small portion of the educational revenues provided for her sons, in other days, by the patriotic Welshmen, Hugh Prys, Leoline Jenkins, and Meyrick. For the purpose, as it is alleged, of conferring some indirect and impalpable advantages upon the Welsh people, it is proposed to deprive them of their special interest in several thousands of the annual revenue of the Welsh College at Oxford.*

* The decay of the Welsh College, at Oxford, has been a consequence of the decay of the Church in Wales. The Grammar Schools have been badly endowed, and, being under the influence of an unpopular clergy, have failed during the last 170 years to attract the youth of the middle and lower middle classes so generally alienated from the Church. The College has, therefore, drawn its recruits, not from the entire people of Wales, but from that minority which has adhered to the Church. The most vigorous intellects and independent spirits, as might have been expected under an anti-national Church-regime, in Wales have not seldom been Non-conformist. The College might be revived and made a source of inestimable blessings to Wales, if the Meyrick Trust Fund could be devoted mainly to the encouragement of intermediate education, and the maintenance in the Grammar Schools of poor scholars of natural ability. The minimum expenditure of a student has been estimated by the new English Principal at £120. This sum excludes a large number of Welsh youths. It would seem desirable to adapt the College, as the national College of Wales, to the social condition of its people, by reducing the rate of expenditure to a much lower figure, and enlarging its accommodation. It seems strange that the governing body of a College, having a net corporate income of £10,000 per annum, cannot provide education at an even cheaper rate than the unendowed Keble College,

It is simply a repetition of the old plausible antinational, unsympathetic policy which has sought to transform Wales, by ignoring its national rights, and has resulted in the shame of its authors, and the injury of the country. Let us hope that the social leaders of Wales will defend their countrymen, against this threatened wrong, which is grievous, though it comes veiled in the phrases of a pretentious reform. Had the people of Scotland been threatened by such an injustice, its leaders would ere this have raised a cry that could not have been disregarded.*

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where young men of a much wealthier class than the average Welsh student, are educated for less than £100 per annum. But for the first time in its history the Welsh College is under the influence of an English Principal, who, notwithstanding his many high qualities, lack, sympathetic insight into the peculiar needs of Wales, and ignores its national rights. It is no secret that in approaching the Oxford University Commission, now sitting, the Principal and Fellows have used language implying that the Welsh endowments of the College should no longer be necessarily confined to the education of Welshmen, They generously ask the Commissioners to give them power in dealing with the scholarships "so long as they shall deem it expedient for the interests of education in the principality of Wales to declare a certain number not exceeding two-thirds to be Welsh Scholarships!" They make the same generous proposal with regard to the fellowships! The plain English of this proposal is that all the Welsh endowments are to be alienated from Wales whenever the Principal and Fellows, desiring more genteel pupils, shall think it expedient. Assuming that the Commissioners will, as a matter of course, deprive Wales of her rights, they magnanimously ask that they, as the executioners of the decree, may have power to spare some portion of them *so long as they shall deem it expedient.* It is difficult to believe that the Commissioners will sanction such a scheme, or permit endowments intended to be the aids of poor Welsh Students, to become the prizes of wealthy English youths, expensively trained at the English Public Schools. It will be another attempt to cure a patient, fainting from loss of blood, by further bloodletting.

*Since the first edition of this Sermon was issued, the writer's views has been confirmed by the authoritative testimony of a great Statesman, whose residence in Wales has enabled him to form a correct estimate of its ecclesiastical misgovernment, and of the evils which

Why do I dwell upon these wrongs and weaknesses of Wales? Because I believe them to be mainly due to the violation of that Apostolical principle, declared in the text, and the want of a ministry in living sympathy with the people, to whom they were sent.

Had the Church in Wales retained the national sympathy, a patriotic Clergy, would have led the people onward in the march of progress,

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have flowed from it. Speaking in the House of Commons on Tuesday, July 1st, 1879, in support of Mr. Hussey Vivian's motion concerning the deficiency of Higher Education in Wales, the Right Hon. W. Ewart Gladstone expressed himself in the following eloquent and generous language :—"It was rarely that Wales urged any local claim on the notice of Parliament. The noble lord had most fairly compared the case of Wales with that of Scotland and Ireland. But, although Wales had in many respects less of a historical and political existence than Scotland, she had in many respects also a more strongly marked nationality. Wales had a population of about a million and a half; Scotland, a population of three and a half millions, and Ireland a population of about 5½ millions. But in the population of a million and a half in Wales there was a great number who spoke and clung to the national language than in the nine millions who inhabited Scotland and Ireland. As to the Church, the national Church of Scotland did immense service in fostering the national intelligence. The case was the same in Wales until the unhappy system of proscribing the Welsh tongue was established. Now the Welsh as a nation were a nation of Nonconformists. Two hundred years ago they were, strictly speaching, a nation of Churchmen. The old Puritanism, which was so powerful in many parts of England, took no root whatever in Wales, After the Revolution, English Bishops were appointed. Every living was given to Englishmen, the dregs were left to the people of Wales. The people of Wales were driven out of connexion with that great national institution which in time would have afforded means for the cultivation of the national intelligence, so that Parliament and the British Government had not only done nothing for Wales; they had not only withheld from Wales the aid that had be given, especially during the present century, to Scotland and Ireland, with more or less liberality, according to the views they maintained, but they

would have impelled them to *acquire the English language without forgetting their own, and would have preserved for them the priceless blessings of religious unity and social concord.

To-day, I plead before you, on behalf of the Welsh Church in this town. It has struggles, and difficulties, and debt. Is its weakness attributable to any lack of zeal or ability in those, who have immediate charge of its work? No. The weakness of the Church among the Welsh settlers in England—and that it is weak no one who knows that there are more than 100 Nonconformist congregations great and small

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positively drove the people of Wales out of the enjoyment of the only institution which offered any means of fostering and educating the national mind. Now, he contended that the condition and history of Wales invested it with a claim that could not be much longer overlooked. It was not the fault of the people of Wales that they did not find their way to the enjoyment of higher education in the same proportion as the people in the other divisions of the United Kingdom. They had shown quite as great a disposition to profit by the advantages of education, whenever they had access to it, as had been shown by the people of Scotland. The Welsh cherished among themselves a literature of their own; institutions of their own. They kept alive their national traditions; and the warmth of feeling which they entertained on this subject, the affectionate manner in which they clung to those recollections, must command respect. There are many who thought the Welsh language was a calamity, and that the sooner it was got rid of the better. It was not the abstract question they had to consider; whether one tongue in the whole of the United Kingdom was desirable or not. Where you had a large population warmly and closely attached to this tongue, and where that tongue had become the emblem of the traditions they had received from their fathers, that attachment should be respected; and no measure should be taken by Parliament under the supposition that they were to be weaned from their own language."

* No educated Welshman desires that his countrymen should continue in ignorance of the English language. He knows that the knowledge of it is essential to their social and material advancement. He regrets the anti-national policy that has been pursued, because it has *retarded* the

worshipping in Welsh in the towns of England, and only four belonging to the Church can deny—is a consequence of the general debility that has overtaken its entire system in Wales, as the result of those abuses upon which I have dwelt. For 150 years Welshmen were taught to regard the Church as hostile to their nationality and alien to their hearts. They bring those feelings with them when they settle in your great towns. Therefore, the Church has a hard struggle to win their confidence.

It is true that the evil anti-national policy has been reversed (although there are some who still cling to the superstition that the ministrations of clergy whom the people will not hear and cannot understand have in some mysterious way an elevating effect upon their nature); and better days have dawned upon the Church in Wales. But the wrongs of 150 years cannot be undone in a generation. Although the Church is to-day gradually adapting herself to the people and becoming to the Welsh as Welsh, some generations must pass before she can exert the saving influence that will induce the whole people to accept her as their spiritual mother.

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progress of the English language in Wales. Since A.D. 1700, the masses of the population have been under the influence of native preachers, of whom a majority, though often very able and intelligent men, have had no command of the English tongue. As the teacher is, so will the taught be. The anti-national policy, which was designed to kill the Welsh language, has created non-conformity, and non-conformity has had the practical effect of excluding the English language! In this case the wisdom of this world has proved to be also worldly foolishness.

In the day of her weakness I appeal to you, the generous citizens of this great town, to aid this little Welsh Church of St. David, struggling under a debt of nearly £100. The citizens of Liverpool are known to be wealthy and liberal. You are not narrow in your sympathies. You see among you men of all races, and can sympathize with all. The presence of the Chief Magistrate and the powerful municipality of this great community—equal in wealth to some ancient states that have left their mark on history—is a testimony that Welsh Churchmen have your good will. I have tried to excite your interest and sympathy by unfolding to you that tale of wrong by which the higher spirit of Wales has suffered loss.

Will you shew your sympathy with the weak by giving to my countrymen here that aid which they sorely need? The crumbs that fall from the table of the merchant princes of this great town would enable this little Welsh congregation to do its work and to go on its way with joy. Let me entreat you to help them with that princely liberality for which many of you are famous, knowing that "The liberal soul shall be made fat."

THE END.

BANGOR:

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